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No 126

A

TREATISE

CONCERNING

The Resurrection:

WRITTEN

To *Friends* of *Truth*, and *All* Others who ſtumble at *Them*, about the *Body* of the *Lord* Jeſus that *died* at JERUSALEM:

In ANSWER to a QUESTION oft-times put to *Friends* of *Truth*, particularly by the *Governors* of *New-England*.

VIZ.

—Whether do ye believe that Chriſt Jeſus in the ſame Body (or that Body) Fleſh, Blood, and Bones that died at Jeruſalem, *now ſitteth at the Right Hand of God in the Heavens?—*

Whereunto

Is added a ſhort DISCOURSE concerning the RESURRECTION of the BODY, and what is after this LIFE.

By the *Revelation* of GOD, and at his Movings in GEORGE BISHOPE.

If in this Life onely we have Hope in Chriſt, we are of all men moſt miſerable, 1 Cor. 15. 19.

And when they heard of the Reſurrection, ſome mocked, and others ſaid, we will hear thee again of this matter, Acts 17. 32.

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A

TREATISE

CONCERNING

The Resurrection, &c.

In *Answer* to the *Question*——

VIZ.

——*Whether do ye believe that Christ Jesus in the same Body (or that Body) Flesh, Blood, and Bones that died at Jerusalem, now sitteth at the Right Hand of God in the Heavens*, or *in Heaven?* ——

I Answer as I have received it of the LORD.

THere is a *great* mistake now in the *World* about the *Body* of *Christ*; as there was of *old* a *great* dispute between *Michael* the *Archangel* and the *Devil*, about the *Body* of *Moses*, which was *hid*, for the *Lord buried him*; *some* saying *one* thing, and *some* another, who knew not *God*; and *all* conclude against the *friends* of *Truth*, because they answer not the *particular* Demand of *each*, as to his *Body* who is *Lord of all*, who are out of the *Truth*; for, if *they* were in the *Truth*, *they* would know his *Body*, who is the *Truth*, the *Way*, and the *Life*; and so would forbear to ask the *Question* of that which *they* knew.

To rectifie *which* mistake, and to *open* this thing *so* far as it may stand in the *Counsel* of the *Lord*, I shall shew,

That

That the *Body* of *Chriſt*, is either *his* Body the *Church*, which is [in] *God*, the *Ground* and *Pillar* of *Truth*, the *fulneſs* of *him* that filleth *all* in *all*; Or, —

—The *Body* which was *made* fleſh, and *dwelt* among *us*, and *we* ſaw *his* Glory, (ſaith the *Apoſtle*, John 1. 14.) the *Glory* of the *only* begotten of the *Father*, full of *Grace* and *Truth*: which was *made* of a *Woman*, made *under* the *Law*, to redeem *them* which were *under* the *Law*, that *we* might receive the *adoption* of *Sons*, Gal. 4. 4, 5. *Which* was *made* ſin for *us*, who knew *no* ſin, that *we* might be made the *Righteouſneſs* of *God* in *him*, 2 *Cor.* 5. 21. *Which* was *made* a *Curſe* for *us*; For it is written, *Curſed is every one that hangeth on a Tree*, Gal. 3. 14. *Which* was *born* of *Mary*, *which Mary* was the *Mother*, *whom* the *Holy Ghoſt* overſhadowed, *who* brought forth *her* firſt-born Son; and *Joſeph* called *his* Name *Jeſus*, as the *Angel* ſaid *his* Name ſhould be called, for *he* (ſaid the *Angel*) *ſhall ſave his people from their ſins*; *Which* was *ſuppoſed* the *ſon* of *Joſeph*; *Which* was *laid* in a *Manger* after *he* was *born*; at *whoſe* birth the *Angels* ſang, even the *multitude* of the *heavenly hoſt*, even *Glory to God on high*, *Peace on earth*, *Good will towards men*; *Whom* the *ſhepherds* heard *ſo ſing* as they were keeping *their* ſheep by *night*; whoſe ſtar the *wiſe* men ſaw in the *eaſt*, and followed, and came to *him*, and *preſented him* with *Gold*, *Frankincenſe* and *Myrrhe*; *which* was *ſought* after by *Herod* to be *ſlain*, whom *Joſeph*, being forewarned of it by an *Angel*, carried into *Egypt*, with whom *he* returned out of *Egypt* after he heard that *Herod* was *dead*; *which* was *circumciſed* the *eighth* day; *which* was *Baptized*; *which* was *ſubject* to *his* Parents; *which* was called the *Carpenters* Son; *which* had *not* Letters; *which* reaſoned with the *Phariſees* and the *Doctors* in the *Temple* when *he* was *twelve* years old, both *anſwering* and *asking* them *Queſtions*; *which* was an *hungry*, and *weary*, and *thirſty*, and *was grieved*, and *ſighed*, and *wept*; and had *no place* to put his head in, though *he* was *Lord of all*, when the *Foxes* had *holes*, & the *Fowles* of the *air* had *neſts*; *which* was *carried* by the *Spirit* into the *Wilderneſs* to be *tempted* of the *Devil*; *which* was *tempted* of the *Devil*; *which* ſweat *drops* of *water* & *blood*; *which* was *buffetted*, *blindfolded*, *ſpit on*, *Crowned* with *Thorns*, & *ſcourged*; *which* carried *his Croſs*, and was *put* to *Death* on the *Croſs*; *whoſe* ſide was *pierced* with

with a *sword*; out of *whose* side came *water* and *blood*; over *whose* head *Pilate* put the *Inscription*, *JESUS OF NAZARETH KING OF THE JEWS*, in *Hebrew*, *Greek*, and *Latin*; *who* said, *I thirst*, and *they* gave him *Vinegar* and *Gall* to *drink*; *who* cried out, *My God, my God, why hast thou forsaken me?* Of whom the *Centurian* when *he* heard him *so* cry, said, and glorified *God*; *Truly this man was the Son of God*; on *whose* Garment the *Soldiers cast* Lots; *who* grew in *favour* with *God* and *Man*; the *Child Jesus*; not *one* of *whose* bones were *broken*, as said the *Scripture*; *who* went about *doing* good, *casting* out *Devils*, *healing* the *diseased*, *raising* the *dead*, *opening* the *eyes* of the *blind*, *causing* the *lame* to *walk*, the *dumb* to *speak*, the *deaf* to *hear*; *who* turned *water* into *wine*; whom *they* oft-times *sought* to *stone*, and to *take*, and to *kill*, but *they* could not, for *his* hour was not come; *whose* soul was *heavy* unto *death*; *who* spake to *his* Disciples to *watch* with *him*; *who* prayed, *who* fasted, *who* came out of *Galilee*; *who* was the *root* and *off-spring* of *David*; *who* rode upon an *Ass*, the *Foal* of an *Ass* into *Jerusalem*; in *whose* way they *strew* their *Garments*, and *cut* down *boughs* of *Palm* trees, and *cast* in the *way*, and cried *Hosanna* to the *Son* of *David*, *blessed is he that cometh in the Name of the Lord*, *Hosanna in the highest*, and *brought* into the *Temple*; *who* made a *whip* with *cords*, and *scourged* the *buyers* and *sellers* out of the *Temple*, and overthrew the *money* changers; whom *Judas* kissed when *he* betrayed *him*; *who* dipt *his* sop with *him* in the *dish*; *who* was led by a *Band* of *men* into the *High Priests* hall; *who* healed the *ear* of the *Servant* of the *High* Priest which *Peter* cut off; *who* was *derided* on the *Cross* by the *Priests* and *Scribes*, and *mocked*, and by the *Thief*; to *whom* they said, *he saved others himself he cannot save: If he be the Christ, let him come down from the Cross, and we will believe him*; Who *wagged* their heads at *him*, who *cried*, *crucifie him*, *crucifie him*; at *whose* Death the *vail* of the *Temple rent* in *twain*, and the *Sun* was *darkened*; and the *Rocks rent*, and the *Earth* quak'd, and the *Graves* opened, and *many* of the *Bodies* of the *Saints* that *slept*, arose, and came out of *their* Graves, and went into the *holy* City, and appeared to *many*; *who* gave up the *Ghost*; *who* said, *It is finished*; *Father into thy hands I commend my spirit*; *whose* Body *Joseph* of *Arimathea* begged of *Pilate*, and *wrapped it in Spices* and *linnen cloth*, and *laid* in a *Sepulchre*, in which *never man was laid*; *whose* Sepulchre *was*

sealed

sealed with a *stone*; which the *Souldiers* guarded; *which* rose again the *third* day; *which* went before *his* disciples into *Galilee* as he said; *who* was seen by *his* disciples, & *Mary* after *his* Resurrection; *who ascended* into *Heaven*, and was *received* into *Glory*; who sitteth at the *right* hand of *God*; who shall judge the *quick* and the *dead* at *his* appearing and *coming*; who *cometh* in *Clouds*, and every *eye* shall see *him*, those *also* who have peirced *him*; and *all* Nations shall wail because of *him*; even so, *Amen*. Of *whom* all the *Prophets* propheſied and ſpake ſince the *world* began; whom *John* came Baptizing with water, to *make* manifeſt to *Iſrael*; On *whom* the *Spirit* deſcended in the *ſhape* of a *dove* when *he* was Baptized; and concerning *whom* the *voice* came from *heaven*, ſaying, *This is my well-beloved Son, hear him*; *This is my well-beloved Son in whom I am well pleaſed*; *who was the ſon of David*, *who* was the *Son* of *God*.

Now as to the *former*, *his* Body the *Church*, it hath *no* manner of *diſpute* in *this* place; therefore *I* ſhall wave it *wholly*, though there is a *great* miſtake in the *world* alſo concerning *this* thing. For the *Church* which is [in] *God*, is *as he is*; for *no* unclean thing can have *fellowſhip* with *him*, (nothing that *defileth* or that *committeth* abomination, or that *maketh* a lye) or be [in] him. *Shall the Throne of Iniquity have fellowſhip with thee, which frameth miſchief by a Law*, Pſal. 94. 20. *Thou art of purer eyes than to behold evil, and canſt not look upon Iniquity*, Hab. 1. 13. *For thou are not a God that haſt pleaſure in wickedneſs, neither ſhall evil dwell with thee*, Pſal. 5. 4. Therefore *Chriſt* loved *his* Church, and gave *himſelf* for it, that *he* might *ſanctifie* it, and *cleanſe* it, (he that is the *Head* of the *Church*, and the *Saviour* of the *Body*) by the *waſhing* of *Water*, and the *Word*, (the *Word* that *endures* for *ever*, the *water* of the *Spirit*, which the *water* under the *Law* that *purged* away the *defilements* of the *fleſh* ſignified) that *he* might preſent *it* to *himſelf* a *glorious* Church, without *ſpot* or *wrinkle*, or *any* ſuch thing, but that it ſhould be *holy* & without *blemiſh*. But the *latter*, which indeed is the *thing* in Controverſie, and to be *made* manifeſt, that is to *ſay*, *Chriſt Jeſus* as *Man*, as *made* of a *Woman*, the *Word* as *made* fleſh; and *dwelling* amongſt *us*, as *dwelling* in *fleſh*, in the *likeneſs* of *ſinful* fleſh; Whether that *Body* of *his*, *fleſh*, *blood*, and *bones*, which *died* at *Jeruſalem*, which *hung* upon the *Croſs*, be now at the *Right* hand of *God* in *Heave-*

?

then? Or whether that *very* same *body*, *flesh*, *blood*, and *bones* that suffered *then*, sitteth *now* at *God*'s Right hand? Or, whether *he*, in that *self same* Body *now* sitteth as aforesaid? That's the *Question*.

Answer; *He* now sitteth in the *very* same Body; Or, the *very* same Body *now* sitteth at the *right hand of God*, which was born of *Mary*, *conversed* with the *Pharisees*, was *put* to *Death* by the *chief* Priests, and *Rulers*, and *People*; *whom Pilate* sentenc'd so to be *put* to *Death* at *Jerusalem*; *who* was *so put* to *Death* as aforesaid; that is to *say*, the *Man Christ Jesus*. But as for *Flesh*, *Blood*, and Bones; that is to say, that *which* being in the *World* is maintained, or *lives* by *that which* is of the *World*, as *Meat*, *Drink*, &c. that is not suitable to the *Estate* of a *Spirit*, or of a *Spiritual* Body, nor a *thing* to be conceived as in the *Resurrection*: For *Paul* speaking of the *Resurrection*, saith, *It is sown a natural Body, it is raised a spritual: there is a natural Body, and there is a spiritual Body*, 1 Cor. 15. 44. And (saith *he* to the *Philippians*, Chap. 3. verf. 21. *who* shall change *Our* vile Bodies (speaking of the *Day* of the *Resurrection* by *Christ Jesus*) that *it* may be *fashioned* like unto *his* glorious Body, according unto the *Working* by which *He* is able to subdue *all things* unto *himself*. And *Paul* saith *further* concerning the *Resurrection*; *It is sown in Corruption, it is raised in Incorruption: It is sown in Dishonour, it is raised in Glory: It is sown in Weakness, it is raised in Power*, 1 Cor. 15. 42, 43. And *he* saith *yet* further; Now, This *I* say *Brethren*, that *Flesh* and *Blood* cannot inherit the *Kingdom* of *God*; neither doth *Corruption* inherit *Incorruption*. Behold, I shew *you* a *Mystery*; *We* shall not *all* sleep, but *we* shall be *changed* in a *moment*, in the *twinkling* of an *Eye* at the *last* trump; for the *Trumpet* shall sound, and the *Dead* shall be Raised *incorruptible*, and *we* shall be *changed*. For *this* Corruptible must put on *Incorruption*; and *this* Mortal must put on *Immortality*. So when *this* Corruptible shall have put on *Incorruption*, and *this* Mortal shall have put on *Immortality*, then shall be brought to pass the Saying that is written, *Death is swallowed up in victory. O Death, where is thy Sting? O Grave, where is thy Victory?* *The Sting of Death is Sin*; *and the Strength of Sin is the Law*. *But thanks be to God that giveth us the Victory through*

Our

Our Lord Jesus Christ, 1 Cor. 15. 50. to the *last*. So then, *His* Body being like unto *Our* Body; and *His* Flesh in the *likeness* of *sinful* Flesh, it must be as *Our* Body, and as *Our* Flesh; and *so* was *capable* of *seeing* Corruption: *It* was *Mortal* (that which was made of a *woman*, and *died*, else it had not been like unto *Ours*, nor could have *died*. But *we* see *Jesus* (saith the *Apostle*) who was made a *little* lower than the *Angels* for the *suffering* of *Death*, Crowned with *Glory* and *Honour*, that *He* by the *Grace* of *God* should *taste* Death for *every* Man, Heb. 2. 7. *else he* could not have *redeemed* from *Death*; for *what* the *Law* could not do, it being *weak* through the *Flesh*; *God* sending *his* own *Son* in the *Likeness* of *sinful* Flesh, and for *Sin* condemning *Sin* in the *Flesh*, that the *Righteousness* of the *Law* might be *fulfilled* in *Us*, who walk not after the *Flesh*, but after the *Spirit*, Rom. 8. 3, 4. *else he* could not have been a *merciful*, and *faithful High Priest* in *things* pertaining unto *God*, to make *Reconciliation* for the *Sins* of the *People*: For in that *he* himself hath suffered being *tempted*, *he* is able to succour *them* that are *Tempted*, Heb. 2. 17, 18. *else he* could not have been *offered* up for the *Sins* of the *People*: For it is not *possible* that the *Blood* of *Bulls* and *Goats*, should *take away* Sin: Wherefore when *he* cometh into the *World*, *he* saith, *Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me*; *In Burnt-offerings*, *and Sacrifice for Sin thou hast no Pleasure*: *Then said I*, *Lo*, *I come*; *In the Volumn of thy Book it is wrote of me*, *to do thy Will*, *O God*. *Above*, when *he* said, *Sacrifice*, and *Offering*, and *Burnt offerings*, and *Offering* for *Sin thou* wouldst not; neither *hadst* Pleasure therein, which are *offered* by the *Law*. Then said *He*, *Lo*, *I come to do thy Will*, *O God*; *He* taketh away the *First*, that *he* may establish the *Second*: by the which will (saith *he*) *we* are sanctified, through the *Offering* of the *Body* of *Jesus Christ once* for *all*: And *every* Priest (saith *he* further) standeth *daily Ministring*, and *Offering* oftentimes the *same* Sacrifices, which can *never* take *away* Sins: But *this* Man after *he* had offered *One* Sacrifice for Sin, for *ever* sate down at the *right hand* of *God*, from henceforth expecting till *his* Enemies be made *his* foot-stool: for by *One* Offering *He* hath perfected *for ever* them that are *sanctified*, Heb. 10. 3. to the 15. And if the *Blood* of *Bulls* and *Goats*, and the *Ashes* of an *Heifer*, *sprinkling* the *Unclean*,

Sanctifieth

Sanctifieth unto the *Purifying* of the *Flesh*; how much more shall the *Blood* of *Christ*, who through the *Eternal* Spirit, offered up *himself* without *Spot* to *God*—purge *your* Consciences from *dead* Works, to serve the *living* God: And for *this* Cause *he* is the *Mediator* of the *New-Testament*; that by means of *Death*, for the *Redemption* of the *Transgressions* that were under the *first* Covenant; *they* which are called might receive the *Promise* of *Eternal* Inheritance. For, where a *Testament* is, there must *also* of necessity be the *Death* of the *Testator*: For, a *Testament* is of *Force* after *Men* are *dead*; otherwise it is of *no* strength at *all* whilst the *Testator* liveth; whereupon neither the *First* Testament was dedicated without *Blood*. It was *therefore* necessary that the *Patterns* of things in the *Heavens* should be *purified* with *these*; but the *heavenly* things *themselves* with *better Sacrifices* than *these*: For *Christ* is not entred into the *holy* Places made with *hands*, which are the *Figures* of the *true*; but into *Heaven* it self now, to appear in the *Presence* of *God* for *us*; nor yet that *he* should offer *himself* often, as the *High* Priest entred into the *holy* Place *every* year with the *Blood* of *Others*: For then must *he* often have suffered since the *Foundation* of the *World*; but now *Once* in the *End* of the *World*, hath *he* appeared to put away *Sin* by the *Sacrifice* of himself. And as it is appointed unto *Men* once to *die*, but after *this* the Judgement: So *Christ* was *once* offered to bear the *Sins* of *many*: And unto *them* that look for *him* shall he appear the *second* time without *Sin* unto *Salvation*, Heb. 9. 13, 14, 15, 16, 17, 18, 23. to the *end*.

Now, then *his* body being *so*, and *his* Flesh, *it* must needs be *natural*; that is to say, as *our* Body is, or like unto *our* Body as aforesaid: And being *natural* it must be *changed*; and being *changed*, it is *not* as it was *before*. It is *sown a natural* Body, it is *raised a spiritual* (as hath been shewed) and being *not* as it was *before*; What *man*, on *this* side Corruption can know what *it* is, of how it is, (only that *it* is so, and that *he* sitteth on the *right* hand of God, and *ever* liveth to make Intercession for them that come unto God by *him*, the *Scriptures* testifie, Heb. 7. 25.) or can understand it? Seeing the *natural* Man receiveth not the *things* of the *Spirit* of *God*, for they are *foolishness* unto *him*, neither can *he* know *them*, because *they* are *spiritually* discerned, 1 Cor. 2. 14.

And so, how comes Man to intrude into those things which he hath not seen, vainely puft up with his fleshly Mind, and not holding the head, from which all the body by joynts, and bands having Nourishment ministred, and knit together, increaseth with the Increase of God, Col. 2. 18, 19. and to obtrude upon others that which he knows not, nor understands himself?

So Flesh and Blood he hath not, that is to say, such Flesh and Blood as is subject to Corruption, or that needs a continual supply of things necessary to it, which are of the same nature, or it cannot subsist; for this were very grosly to imagine of his Body; but Flesh and Blood he hath; that is to say, that which is Immortal and Eternal that passeth not away. Handle me, and see (said he to his Disciples, Luke 24.29.) for a Spirit hath not Flesh and Bones as ye see me have: and when he had thus spoken, he shewed them his Hands, and his feet. Yet saith he again, The Flesh profiteth little, it is the Spirit that Quickeneth, John 6.63. The Words that I speak they are Spirit and Life; and if I go not away, the Comforter will not come unto you, John 16. 7. And, henceforth know we no man after the Flesh; yea, though we have known Christ after the flesh; yet, Now henceforth know we Him no more, saith Paul, 2 Cor. 5. 16. And all Flesh is Grass, and as the Flower of the Field: the Grass withereth, and the Flower fadeth; but the Word of the Lord shall stand for ever, saith the Lord to the Prophet; and bid him cry so, Isa. 40. 6, 8.

Now, here is the great Mystery; All Flesh is Grass, and as the Flower of the Field; and the Flesh profiteth little; and henceforth know we no Man after the Flesh: yea, though we have known Christ after the Flesh, yet now henceforth we know him no more. And handle me, and see, for a Spirit hath not Flesh and Bones, as ye see me have: and when he had thus spoken, he shewed them his hands and his feet.

To open which, and to make it manifest to the Understanding of the Simple, so far forth as the Spirit of the Lord giveth leave, I shall shew,

That there is Flesh; that is to say, that which perisheth, that passeth away, that only attends the Outward Being in this world, in which the Spirit lodges; or that which is not of this World, and is the Ground thereof, which is of this world, which came

from

from the *Earth*, and returns to the *Earth* again; which *Duſt* is, and to *Duſt* ſhall return: And there is *Fleſh*, that is to ſay, That *which abides* for *ever*; that *paſſeth* not away, neither is *changed*, neither *can it* be.

Except *ye* eate the *Fleſh* of *Man*, and *drink his* Blood, *ye* have *no* Life in *you*: Who ſo *eateth my* Fleſh, and *drinketh my* Blood, hath *Eternal* Life, and *I* will *raiſe him* up at the *laſt* Day; for *my* Fleſh is *Meat* indeed, and *my* Blood is *Drink* indeed. *He* that *eateth my* Fleſh, and *drinketh my* Blood dwelleth in *me*, and *I* in *him*: And as the *living* Father hath ſent *me*, and *I* live by the *Father*; ſo *he* that eateth *me*, even *he* ſhall live by *me*. This is *that* Bread which came down from *Heaven*; not as *your* Fathers did eat *Manna*, and are *dead*; *He* that *eateth* of *this* Bread ſhall *live* for *ever*, John 6. 53. to the 59. *I* am *that* Bread of Life: *Your* Fathers did *eat* Manna in the *Wilderneſs*, and are *dead*. This is the *Bread* that came down from *Heaven*; if *any* Man eat of *this* Bread, *he* ſhall *live* for *ever*: and the *bread* that *I* will give *him* is *my* Fleſh, which *I* will give for the *Life* of the *World*, ver. 48, 49, 50, 51. *This* ſpake *Chriſt Jeſus*.

Now *that which* is nouriſhed by *Bread*, is of the *ſame* nature that *Bread* is, whether it be *Spiritual*, or whether it be *Natural*. *Your Fathers ate Manna in the Wilderneſs, and are Dead*. It *ſtank* ere the *morrow*, except that which was gathered on the *Sixth* Day for the Seventh, on which *they* were not *together*, nor do *any* Manner of Work, which was a *Figure*. So *Man* that is *born* of a *Woman*, that is *Nouriſhed* by *Bread*; *Natural* Bread, that *which* is Nouriſhed by *Bread periſheth* with it: For *nothing* can go beyond *its* Nature, beyond *its* Principle, that of which it is: and *Bread* that's *Natural*, the *nature* of it is to *Periſh*; An *End it* ſerves; ſomething it upholds for a time, which is of the *ſame* nature with it; *which ſoon* returns to *that* from whence *it* came, after it hath finiſhed *that* unto which it was appointed: then ſhall the *Duſt* return to the *Earth* as it *was*, and the *Spirit* ſhall return to *God* that gave *it*, Saith the *Wiſe* Man of the *Diſſolution* of the *Body*, Eccleſ. 12. 7. So that cannot live for *Ever*, which returns to *Duſt* as it comes from *it*.

But the *Bread* that is *Eternal*, endures for *Ever*, and *that which* is *nouriſhed* by *it*, is of the *ſame* Nature with it; *It* is *E-*

ternal,

488 *ternal*, it endures for *Ever*. *He that eateth me, even he shall live by me*, saith *Christ*: *This is the Bread that came down from Heaven. I am the Living Bread which came down from Heaven; If any Man eate of this Bread he shall live for ever; and the Bread which I will give him is my Flesh, which I will give for the Life of the World*, as aforesaid.

Now *these* things are deep; and *he* that will fetch these things, must have some-thing to draw with, that is *like* to *it*; that will *reach* it. *The Well is Deep, and thou hast nothing to draw with* (said the *Woman* of *Samaria* to *Christ*) *From whence then hadst thou this living Water? Art thou Greater than our Father* Jacob *who gave us this Well, and drank thereof himself, and his Children, and his Cattle? Jesus Answered and said unto her, Whosoever drinketh of this Water, shall thirst again; but whosoever drinketh of the Water which I shall give him, shall never thirst: but the Water that I shall give him, shall be* [*In*] *him a Well of Water, springing up into Eternal Life. The Woman said unto him*, Sir, *Give me this Water that I thirst not, neither come hither to draw*, John 4. 11, 12, 13, 14, 15.

Therefore *all* must stand off, as think to understand *these* things by the *Wisdom* that *Perishes*, and that endures *not* for *ever*; for into *this* Mystery it cannot come, which is of *this* World, for *it* is *beyond it*, as *it* was *before it*, and shall be *after it is*; and *no* Man can *draw* here, but where the *Well* of *Water* is [*in*] *him*, *springing up to Eternal Life*. It is *too* Deep for the *Wisdom* that is *Earthly*, it cannot comprehend it; for the *Natural* Man, *he* cannot perceive it; *he* cannot receive *it*, it's *Foolishness* to *him*; *It's* too wonderful for *him*: It endures for *ever*. So let *all* Men be *Silent*, and stand *off* that are *here*, and learn to *know* the *Principle* of *God*, the *Principle* of *Life* in *them*, that which giveth to see the Dead; for this *they* must do, and walk therein, and be obedient thereunto; ere *they* can come to know the *Resurrection* of the *Dead*.

For, as I said before; this is a *great* Mystery, and none can know it, but *they* that are in *it*, who are *Quickned* again, and *raised* up to *Life* Eternal. For *nothing* is seen but in *its* Principle: Into the *Principle* of *every* thing of *which* it is, must *every* one come that sees a *thing*. So as to the *Resurrection*.

on. Therefore let *all* men (I say) ſtand *off*, and *Fear*, and *Dread* before the *Living* God, and Tremble at *his* Word, who *raiſeth* the *Dead*, and *calleth things* that are *not*, as if *they* were; and let *them* let *theſe* things be, whileſt *they* know not the *Living* from the *Dead*; and are *Dead* in *Treſpaſſes* and *Sins*; and *Dead* are *all* ſuch as *Live* in *Sin*: For, *he* that lives in *Sin* is *Dead* to *Righteouſneſs*; and *he* that committeth *Sin*, is a *Servant* of *Sin*; and *he* that is a *Servant* of *Sin*, is *free* from *Righteouſneſs*; and *he* that is *free* from *Righteouſneſs*, lives in *Sin*. Therefore ſtand *off* all (I ſay again) who are *here*; and intrude not into *this* Myſtery, for *ye* can never Underſtand it whileſt *ye* are in *this* ſtate; It's *too* high for *you*; *It's* not a *thing* for *you* to do, or to *know*: *Ye* Men unwiſe, *ye* know not *theſe* things which are revealed unto *Babes*: Forbear leſt *ye* be ſmitten (as were the *Bethſhemites*, for looking into the *Ark*, which *they* ſhould not have done) till *ye* be waſhed from *your* Sins in *His* Blood, and be *redeemed* from the *Earth*, and made by *him* Kings, and Prieſts unto *God*, and *His* Father; Unto *him* that hath loved *Us*, and waſhed away *Our* Sins in *his* Own Blood, and hath made *Us* Kings and Prieſts unto *God*, and *his* Father, *to Him be Glory*, and *Dominion for ever and ever*, Amen. Who after *he* had overcome the *Sharpneſs* of *Death*, opened the *Gate* of *Life* to *all* that believe in *him*: and when *he* had by himſelf purged *Our* Sins, ſate down on the *Right hand* of the *Majeſty* on *High*.

But as to the *Simple* (as *I* ſaid at firſt) to the *Brood* of *Travellers*, that *ſeek thy* face, O *Jacob*! To the *Wayfaring*-man that walks in the *Way* of *Holineſs*; who, though a *Fool*, ſhall not *Err* therein; To *Wiſdoms* Children, to *her* Babes, who is juſtified of *her* Children; To the *Seed* Immortal; to *thoſe* who are *born* again of *Water*, and the *Spirit* (as I have ſaid) who are *Heirs* of the *Kingdom*, *Heirs* of *God*, *Co-heirs* with *Chriſt*, whom the *Lord* is *leading*, and will *lead* to the *Kingdom* Immortal, the *Crown* of *Glory* which *fadeth* not *away*; the *Inheritance* incorruptible reſerved for *them* in the *Heavens*, purchaſed by the *Blood* of *Jeſus*, whoſe are *all* things, and *theirs* is *Chriſt*, and *Chriſt* is *God's*. To *you* am *I* moved of the *Lord* to Write, and to open *this* Myſtery, which is near to be revealed, and

to

to leave the rest without Excuse, who carp at *you* about the *Body* of *Jesus*, that *Died* at *Jerusalem*, now in *Heaven*, sitting on the *Right* hand of the *Father*; and concerning the *Resurrection* of the *Dead*; who know not the *Father*, nor the *Lord Jesus*, nor the *Resurrection* of the *Dead*.

And *now* mind what *I have* said, and have to say unto *you*, and the *Lord* give you Understanding in *all* things. And think it not strange that *I* say, and write these things unto you, those of you who know not *these* things; for the *Lord* openeth the *Mysteries* of *his* Kingdom to, and by *whom he* pleaseth.

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A SHORT DISCOURSE CONCERNING The Resurrection OF THE BODY,

And what is AFTER this LIFE.

Now then as touching the RESURRECTION *of the* DEAD, *thus it is.*

THE *Dead* shall rise *Incorruptible*; that *very* same Body that lived upon the *Earth*, in which the *Life* Immortal lived, shall *rise* again; *Immortality* shall enter it *again*, and *ye* shall be ever with the *Lord*; and this is a *great* Mistery.

But some man will say, How are the Dead raised, and with what Body do they come?

I Answer, as *Paul* did; *Thou fool*, that which thou *sowest* is not *quickened* except it *die*; and that which *thou*

ſoweſt, thou ſoweſt not that *body* that ſhal be, but *bare* grain, it may chance of *wheat* or ſome other *grain*; but *God* giveth it a *body* as *it* hath pleaſed *him*; and to *every* ſeed *his* own body. All *fleſh* is not the ſame *fleſh*, but there is *one* kind of *fleſh* of men, another *fleſh* of beaſts, another of fiſhes, another of birds; there are *alſo* celeſtial bodies, and *bodies* terreſtrial; but the *glory* of the *celeſtial* is *one*, and the *glory* of the *terreſtrial* is *another*; there is *one* glory of the *Sun*, another *glory* of the *Moon*, another *glory* of the *Stars*; for *one* Star differeth from *another* Star in *glory*: ſo *alſo* is the *Reſurrection* of the *Dead*.

But it may be ſaid, This is ſtill in the dark; How are the dead raiſed, and with what, Body do they come?

I Anſwer, *His* body could not be known by what *it* was *before* after *it* was riſen again, to the *Diſciples*; but as *he* ſhewed himſelf unto *them*, and opened *their eyes*.

For, *Peter* and that *other* diſciple who came *firſt* to the *Sepulchre*, though *they* ſaw the *ſtone* rouled *away*, and the *linnen* cloathes *lie*, and the *Napkin* that was about *his* head, not lying with the *linnen* cloathes; but *wrapped* together in a *place* by *it ſelf*, and that *other* diſciple believed; yet *they* ſaw not *Jeſus*, for as yet *they knew not that Scripture, that he muſt riſe again from the dead*.

And *Mary* ſtood without at the *Sepulchre* weeping, (who knew *him* well, and it was but the *third* day ſince *ſhe* had ſeen him) and as *ſhe* wept, *ſhe* ſtooped down and looked into the *Sepulchre*, and ſaw *two* Angels in *white*, ſitting the *one* at the *head*, and the *other* at the *feet*, where the *Body* of *Jeſus* had lain; and *they* ſaid unto *her*, *Woman why weepeſt thou*? *She ſaid*, becauſe *they* have taken away *my* Lord, and *I* know not where *they* have laid *him*; and when *ſhe* had thus *ſaid*, *ſhe* turned *her* ſelf back, and ſaw *Jeſus* ſtanding, and *knew not that it was Jeſus*. *Jeſus* ſaid

unto

unto *her*, *Woman*, *why weepeſt thou? Whom ſeekeſt thou?* ſhe ſuppoſing *him* to be the *Gardener*, ſaid unto *him*, Sir, *If thou haſt born him hence, tell me where thou haſt laid him, and I will take him away. Jeſus* ſaid unto *her*, *Mary*, *ſhe* turned her ſelf, and ſaid unto him, *Rabboni*, which is to ſay, *Maſter*; *Jeſus* ſaid unto *her*, *Touch me not, for I am not yet aſcended unto my Father, but go unto my Brethren and ſay unto them, I aſcend unto my Father, and your Father, unto my God and your God. Mary Magdalen* came and told the *Diſciples* that *ſhe* had ſeen the *Lord*, and that *he* had ſpoke *theſe* things to *her*. But *ſhe* knew him not though *ſhe* ſpake to *him*, and *he* to her, till *her* eyes were opened; though (as *I* have hinted) he could not have been out of the knowledge of *her*, whom *ſhe* ſo dearly loved, having caſt out of her *ſeven* devils; of whom *he* ſaid, *She loved much, becauſe much was forgiven her*; with whom *ſhe* was ſo *greatly* converſant, and had ſeen *ſo* lately, if *he* had been as before *he* ſuffered; and yet *he* was not aſcended; as *he* ſaid, *Touch me not, for I am not yet aſcended*; and *ſo* was not *yet* glorified.

So afterwards, the *ſame day* at *even*, being the firſt *day* of the week, when the *doors* were ſhut, when the *diſciples* were aſſembled for *fear* of the *Jews*, came *Jeſus*, and ſtood in the *midſt*, and ſaid, *Peace be unto you*; and when *he* had ſo ſaid, *he* ſhewed to them *his* hands and *his* ſide; then (when *he* had ſhewed to them *his* hands and *his* ſide, when *he* had opened *their* eyes, and *they* came to ſee *him*) were the *diſciples* glad, when *they ſaw the Lord*.

And ſo when *Thomas* ſaid *he* would not believe, *except* (ſaid *he*) *I ſhall ſee in his hands the print of the nailes, and put my finger into the print of the nailes, and thruſt my hands into his ſide, I will not believe*. *Jeſus* came (after *eight* dayes) whilſt the *diſciples* were again *within*, and the

doors were *ſhut*, and ſtood in the *midſt*, and ſaid, *Peace be unto you*; and to *Thomas*, *Reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs but believing*: Then *Thomas* anſwered and ſaid, *My Lord, and my God*, John 20.

Notwithſtanding *all* this (which *one* would think were *plain* enough to give them the knowledge of *him*, being *ſo* often with *them*, and ſhewing himſelf ſo plainly to *them*, if ſo be it had been ſo with him *now*, as it was *before* he was put to *death*; when he that ſaw *him* once might know *him* ſtill) *one* man may know *another*, becauſe the ſhape of *man* changeth *not* whilſt in the *body*, haply the countenance *ſometimes* through *ſickneſs*, or *otherwiſe*, but not the *ſhape*, nor the *voice*) yet, when the *diſciples* had been a *fiſhing*, and had caught nothing that *night*, and *Jeſus* in the *morning* ſtood on the *ſhore*; *They knew not that it was Jeſus*, ſaith the *Scripture*, Joh. 21. 4.

And ſo when *they* journeyed to *Emaus*, and *he* was with *them*, and talked and reaſoned, and *they* conſtrained *him* to come in, and *he* went in to tarry with *them*; *their* eyes were holden ſo *they* knew *him* not, till *he* ſate at *meat*, and *took* bread, and *bleſſed* it, and *brake*, and *gave* it to *them*; then *their eyes were opened, and they knew him, and he vaniſhed out of their ſight*, Luk. 24. 41.

And when *thoſe* diſciples aroſe up the *ſame* hour, and returned to *Jeruſalem*, and told the *eleven*, whom *they* found gathered together, and thoſe that were with them, that the *Lord was riſen*, and had appeared to *Simon*; and what things were *done* in the *way*, and how *he was* known to them by the *breaking* of *bread*; they were *terrified* and *affrighted*, and ſuppoſed that *they* had ſeen a *ſpirit*; when as they *thus* ſpake, *Jeſus himſelf ſtood in the midſt of them, and ſaid unto them, Peace be unto you*; Inſomuch that *he* ſaid.

said unto them, *Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self; handle me and see, for a spirit hath not flesh and bones as ye see me have; and when he had thus spoken, he shewed them his hands and his feet.* And while they believed not for *joy*, and wondred, he said unto them, *Have ye here any meat?* and *they* gave him a *piece* of a *broyled* fish, and of a *Hony Comb*, and *he* took it, and *eat* [before] *them*; and *he* said unto *them*, *These are the words that I spake unto you whilst I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understandings, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that Repentance and Remission of sins should be preached in his Name amongst Nations, beginning at Jerusalem; and ye are witnesses of these things; and behold I send the Promise of my father upon you; but tarry ye in the City, in Jerusalem, until ye be indued with power from on high: and he led them out as far as to Bethany, and he lift up his hands and blessed them; and it came to passe whilest he blessed them, he was parted from them, and carried up into heaven; and they worshiped him, and returned to Jerusalem with great joy; and went continually in the Temple praising and blessing God, Amen,* Luk. 24. 33, to the end.

So then, *dear Friends*, ye see how that to the *disciples* he was not known after he was *risen* from the *dead*, but as he *manifested* himself unto *them*, and opened *their* eyes, and shewed them *his* hands and *his* feet; though *they* had often seen *him*, and though he had *often* manifested *himself* to them after *his* Resurrection; and so that there is *no* knowing of the *Resurrection*, but in the Resur-

rection.

rection; even as that which is in that which is *risen* again, manifests it *self*: And so *here* is an *end* to all the *vain* tattle and talk of *men* about the *Resurrection*; *but how are the dead raised, and with what body do they come?* And *here's* an end to all disputes concerning *this* matter; for it cannot be known to that spirit, neither be understood, yet the *dead* shal arise, and that shortly too, that there may be a *witness* of the *Resurrection* of the *dead* to this Generation; and that all men may be left *without* excuse. Yet *they* will not believe though *one* arise from the *dead*; because (as *I* have * *else* where shewed) the *hour* of *such* is over; that which should give them to believe is under; *iniquity* hath *quite* overflowed *it*; and it is too late; till *he* arise in *them* who is *Lord* and *King*, a *worm* that shall *never* die, a *fire* that shall never *go* out, and *reign* for *ever*; *Christ* the *first* fruits, afterward *they that* are *Christ's* at *his* coming, then cometh the *end*, when he shall have delivered up the *Kingdom* to *God* even the *Father*, when *he* shall have put down *all* Rule, and *all* Authority and Power; for he must reign till he hath put *all* enemies under *his* feet, 1 *Cor.* 15. 23, 24, 25. And when *all* things shall be subdued under *him*, then shall the *Son* also *himself* be *subject* unto *him* that put *all* things under *him*, that *God* may be *all* in *all*, *vers.* 28. Howbeit *this* thing will be, though they will not believe; and this great thing the *Lord* will do; and work *this* wonder, for his *seed's* sake, and *his* Promise sake, and *his* Truths sake; that there may be a *Testimony* (such a *Testimony* as *this* which shall confound *them*) that *God* is with *his* People, and that it is *Jesus* whom *this* Generation shall *Persecute*; that so *their* measure may be *filled* up, and *wrath may come upon them to the uttermost* who Persecute his *Seed*, and put to *death* the *Lord* of *Glory*.

*See the *Stumbling stone and Rock of offence*, &c

So

So *Friends* all, be comforted in *this*, for the *time* is near, and this the *Lord* will do for your ſakes, and that ye may have *ſtrong* conſolation, who have fled for *refuge*, to *lay* hold on the *hope* ſet before *you*; which *hope ye* have as an *Anchor* of the ſoul, both *ſure* and *ſtedfaſt*, and which *entereth* into that *within* the *Vail*; whither the *forerunner* is for *you* entred, even *Jeſus*, made an *High* Prieſt for *ever* after the *order* of *Melchiſedeck*.

And ſo be *ye* refreſhed in the *Lord*, for there remaineth a *Reſt* to the *People* of God; and though *much* ſuffering will attend *you*, the greateſt that *ever* was or *ſhall* be; yet the *Lord* will be near *you*, and with *you*, and will give *ye* pledges of *his* love, and of *his* being with *you*, and ſuch a pledge as this; that *ye* may be *aſſured*, and have *ſtrong* conſolation; even ſuch as *this*, that *this* very body of *yours* which ſuffers, and is *in* the *world*, and of the *world*, in and by which the *Lord* is *glorified*, ſhall *riſe* again after *death* hath paſt *it*, and ſhall be *ever* with the *Lord* faſhioned like to his glorious body; according to the *working* whereby *he* is able to ſubdue *all* things unto *himſelf*.

And ſo *dear Friends*, farewel, This was I moved of the *Lord* to write unto *you*, and this the *Lord* required me to write, that *ye* might have *ſtrong* conſolation and hope in *God*, and that the *Gain-ſayer* might be *convinced*, and the *mouth* of the *Adverſary* ſtopt; and that of *theſe* things *ye* may be Witneſſes, for the time is near, wherein it will be *fulfilled*. So fare *ye* well in the *Lord*; The *Salutation* of my dear *Love* is to *You*, who am,

Your Brother and Friend in the Goſpel of Truth, which is the Power of God unto ſalvation, GEO. BISHOPE.

THE END.